



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Verily We sent Noohan <sup>1</sup> (Noah) to his people that let- [you <sup>s</sup> ]warn your <sup>t</sup> people, from before that <i>ya'ateya<sup>x</sup></i> (betides/ eventuates) <sup>x</sup> them a painful torment.	إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people, verily I am for you <sup>b</sup> <i>natheeron</i> (iterative warner) manifester.	قَالَ يَبْقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾
3. That let-you <sup>z</sup> worship Allah and <i>ettaqoho</i> (let reverentially guard you <sup>z</sup> against the displeasure of Him) and let-obey you <sup>z</sup> [me]. <sup>2</sup>	أَنْ أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He]forgives for you <sup>b</sup> of your <sup>n</sup> offenses and delays [He] you <sup>b</sup> to <i>ajalen<sup>3</sup></i> (term-limit) <i>musamma<sup>4</sup></i> (that which is designated and/or named); verily Allah's <i>ajala</i> (term-limit) if it <sup>x</sup> came not (to be) delayed [it <sup>x</sup> ] had you <sup>c</sup> [were] (to) know you. <sup>z</sup>	يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and <i>naha'ran<sup>x</sup></i> (between sunrise and sunset).	قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing.	فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive for them [You <sup>s</sup> ], they <sup>z</sup> made/ emplaced their fingers in their ears and <i>istaghshan<sup>5</sup></i> (affirmably overlaid they <sup>z</sup> ) their <sup>n</sup> garments and they <sup>z</sup> persisted and <i>istakebar<sup>6</sup></i> (they <sup>z</sup> affirmed their <sup>n</sup> prideful haughtiness) <i>istekbaran<sup>7</sup></i> (affirmable prideful haughtiness).	وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبُعَهُمْ فِيْ آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَأَسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾
8. Afterwards verily I invited them openly.	ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾
9. Afterwards verily I proclaimed/ unfolded for them and I concealed for them <i>israran<sup>8</sup></i> (absolute concealment).	ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾
10. So I said: let-see you <sup>z</sup> your <sup>n</sup> Lord's forgiveness, <sup>9</sup> verily He [was] <i>Ghaffaran</i> (Ever/ Stout Forgiver).	فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

<sup>1</sup> Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah* 14 of (S7:14).

<sup>2</sup> The letter “ن” in “أَطِيعُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُسْتغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “أَطِيعُونَ” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*.

<sup>3</sup> The word “الأجل” means term-limit, see *اللسان*.

<sup>4</sup> The word “*musamma*” is masculine, singular, subjective noun, meaning: that which is designated and/ or named.

<sup>5</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>6</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

<sup>7</sup> The word “*istekbaran*”=“استكباراً” does not have an exact English equivalent *per se*. It is, masculine, subjective noun, meaning: *affirmance-of-self arrogance*. Hence, we transliterate and parenthetically explain.

<sup>8</sup> Ibid, except for “إِسْرَارًا.”

<sup>9</sup> The word “استغفروا” = “اطلبوا الغفران” = “you<sup>f</sup> seek forgiveness.” In English there is no seemly way to say: “استغفروا” *per se*. So I settled for saying: “you<sup>x</sup> seek forgiveness.”

11. Sends [He] on you <sup>b</sup> the Heaven <sup>w</sup> abundantly ( <i>showering</i> ).	يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾
12. And [He] supplies you <sup>b</sup> by possessions and sons and [He] makes for you <sup>b</sup> gardens <sup>w</sup> and [He] makes for you <sup>b</sup> rivers.	وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلَ لَكُمْ جَنَّاتٍ وَجَعَلَ لَكُمْ أَنْهَارًا ﴿١٢﴾
13. What ( <i>is</i> ) for you <sup>b</sup> not fear <sup>10</sup> you <sup>z</sup> for Allah a dignity.	مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾
14. While <sup>11</sup> <i>qad</i> ( <i>already and affirmatively</i> ) [He] created you <sup>b</sup> ( <i>in</i> ) phases.	وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾
15. Have not seen you <sup>b</sup> how created Allah seven Heavens <sup>w</sup> <i>ttebaqan</i> <sup>12</sup> ( <i>in tiers/superposing</i> ).	أَلَمْ تَرَ أَنَّى خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾
16. And [He] made the moon <sup>x</sup> in them <sup>y13</sup> an illumination <sup>x</sup> and [He] made the sun <sup>w</sup> a lamp. <sup>x</sup>	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾
17. And Allah sprouted you <sup>c</sup> from the Earth <sup>w</sup> <i>nabatan</i> <sup>14</sup> ( <i>absolute-sprouting</i> ).	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾
18. Afterwards [He] returns you <sup>b</sup> in it <sup>w</sup> and <i>youkbrejokom</i> ([He] emerges/produces you <sup>b</sup> ) <i>ekbrajan</i> <sup>15</sup> ( <i>absolute emergence</i> ).	ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٨﴾
19. And Allah made for you <sup>b</sup> the Earth <sup>w</sup> ( <i>as</i> ) a carpet/-an expanse. <sup>16</sup>	وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾
20. To thread you <sup>z</sup> of it <sup>w</sup> paths <i>fejajan</i> <sup>17</sup> ( <i>spacious-valley</i> ).	لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and <i>ettaba'ao</i> ( <i>closely-followed they<sup>z</sup></i> ) whom <sup>p</sup> not augmented him his possession and his children except a loss.	قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مِن لَّمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾
22. And machinated they <sup>z</sup> a machination <i>kubbara</i> ( <i>enormous</i> ).	وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٢﴾
23. And they <sup>z</sup> said: assuredly let-not leave [you <sup>z</sup> ] your <sup>n</sup> <i>aa'lebata</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> and assuredly let not leave [you <sup>z</sup> ]	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا

<sup>10</sup> The word “ترجون” from “رجا” meaning: *feared*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “ما رجوتك أي ما خفتك” see اللسان.

<sup>11</sup> The “و” in this *Ayah* is and *adverbial* “و” hence “while,” see إعراب القرآن، لمحمود صافي.

<sup>12</sup> The word “طباقا” is “حال”= *adverbial*. But since in English there is *no* *adverbial* equivalent for “*tier/superposing*” so I transliterated. Additionally, The word “طباقا” is an *epithet*, i.e. an *adjective* bearing *multiple* meanings: (1) plural: for طبق (“جبل و جبال”) or plural for طبقة like (“رفقة و رفاب”), and (2) an *infinitive* noun for طابق. See الدر المصون لـ “أحمد الحلبي”.

<sup>13</sup> Some *Arabic* linguists say that the locution “فيهن”= “in [she-]them” is by way of *figure of speech*. Such as: one who saw a *few Americans* and said: “I saw the American.” What he saw was *some American* not all of them.

<sup>14</sup> The word “نباتا”= “*absolute sprouting*” is “اسم مفعول مطلق، نيابة عن اسم مطلق”= *infinitive objective noun* instead of *infinitive noun*. See إعراب القرآن، لمحمود صافي.

<sup>15</sup> Ibid. Only here it is with respect to “*emergence*.”

<sup>16</sup> That is to say a vast expanse to *inhabit* and *spread* in it. And the word “بساط”= “*carpet*” is also a *figure of speech* for “التكريم” that is by way providing *bounteous hospitality*, *generous dwellings* as well as extending *ennoblement* to the sons of Adam, as so stated in the *Ayah*: “And laqad (*verily, already and affirmatively*) karrama (*had bestowed generosity and ennoblement*) We Adam’s sons.” (S17:70).

<sup>17</sup> The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means *wide open valleys*, i.e. not “passes,” as “passes” suggest *narrow gaps between mountains*, according to the *dictionary* definition.

Waddan, and nor Suwa'an, and nor Yagbotha and Ya'ooqa and Nasra. <sup>18</sup>	يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿١٨﴾
24. And <i>qad</i> (already and affirmatively) they <sup>z</sup> misled/wasted many/much and not [You <sup>s</sup> ] augment the <i>dha'lemeena</i> (injustice-doers) except a misguidance/waste.	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿١٩﴾
25. From when <sup>o</sup> their offenses <sup>w</sup> /inequities <sup>w19</sup> (had been) drowned they <sup>z</sup> then (had been) admitted they <sup>z</sup> in a Fire; <sup>w</sup> then not they <sup>z</sup> found for them of lesser than-/without Allah succorers.	مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٠﴾
26. And said Noohon (Noah): my Lord let-not <sup>20</sup> leave [You <sup>s</sup> ] on the Earth <sup>w</sup> of the unbelievers a habitant. <sup>x21</sup>	وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢١﴾
27. Verily You <sup>s</sup> en(if) [You <sup>s</sup> ] leave them <sup>22</sup> (shall) mislead they <sup>z</sup> Your <sup>t</sup> eba'da (worshippers/ submitters/ laves) and not beget they <sup>z</sup> except a fa'jeran <sup>23</sup> (debaucher/ religious-cover-ripper) <sup>x</sup> kaffaran <sup>24</sup> (resolutely unbeliever <sup>x</sup> / ingrate <sup>x</sup> ).	إِنَّكَ إِن تَذَرَهُمْ يَضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٢﴾
28. My Lord: let-forgive [You <sup>s</sup> ] for me and for my both begetters (parents) and for whoever [he] entered my house (as) a believer and for the he-believers and the she-believers and let-not [You <sup>s</sup> ] augment the <i>dha'lemeena</i> (injustice-doers) except tabara <sup>25</sup> (an utter bane/ damage).	رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٣﴾

<sup>18</sup> All the names: Waddan, Suwa'an, Yagbotha, Ya'ooqa and Nasr are idols which the pre-Islamic Arabs were worshipping. Such idols were figures of good people for which those Arabians thought by worshipping such figures, that such worship will enable those people to intercede for them with Allah.

<sup>19</sup> There is "خطيء" and "خطيئة" both are "inequities" committed intentionally and therefore are sins. So, "خطيئة" in "خطيئاتكم" is feminine and singular; and "خطيء" is masculine and singular.

<sup>20</sup> The word "let" here, denotes and connotes the imperative of expressing a request.

<sup>21</sup> The word "ديار" is of "فيعال" not "ففعال". Thus, "ديار" is an inhabitant or habitant, and not intensive noun. If it were intensive noun it would have been "دوار كقوال". See الراغب.

<sup>22</sup> That is let them on the Earth.

<sup>23</sup> The word "فاجر" = "ripper of religious cover," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See الراغب for the word "فاجر".

<sup>24</sup> The word "كفار" paralleling "فعال" hence to intensify "كفار" it is prefixed as "resolutely ingrate."

<sup>25</sup> The word "تبارا" is an infinitive noun = "اسم مصدر، انظر أعراب القرآن لـ محمود صافي" therefore implying intensity; hence "utter" to indicate such intensity. +